

A 3
S E R M O N

Preach'd at the Funeral of
Mr. *WILLIAM REEVE*,
A Minister of Christ, and Servant to the
Churches : On *Phil. 1. 21. --- To die is Gain.*
With some short Observations on the Life and
Death of Mr. *THOMAS ING.*

By *FRANCIS STANLEY*, a Servant of Christ. *K*

*For I am in a strait betwixt two, having a desire to depart, and to
be with Christ, which is far better, Phil. 1. 23. J*

*We are confident, I say, and willing rather to be absent from the
Body, and to be present with the Lord, 2 Cor. 5. 8.*

*Then shall the Dust return to the Earth as it was, and the Spirit
shall return unto God who gave it, Eccles. 12. 7.*

L O N D O N,
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A SERMON preached at the Funeral of
Mr. William Reeve, a Minister of Christ.

ON PHIL. 1. 21. — *To die is Gain.*

ST. *Paul* the great Apostle is the Author of this Epistle, and so of these words we have now read; which Epistle is directed to the Saints and Believers more general, and to the Bishops and Deacons in particular, the Churches Overseers, who were Men entrusted with Heavenly and Earthly Treasures, and had a Charge to distribute them to the Use of the Peoples Souls and Bodies, and to give up their Accounts like faithful Stewards in the Great Day of Accounts: These few words, with those that are precedent, concomitant, and consequent, contain an Abridgment of the three great Points, that have relation to the three great Ends of our being placed for a Time in this present World; that is, God's Glory, our Souls Felicity, and doing good to others as we have Opportunity.

First, To remember and consider we are not our own, we are bought with a dear Price, therefore we are to glorify God in Body and Spirit, for we are his by right of Purchase.

Secondly, In order to our Souls Felicity, to be provident and diligent to live to Christ the whole Term of our Life; that we may for ever live with Christ after the time of our Death; that we may say with St. *Paul*, *For me to live is Christ, and to die is Gain.*

Thirdly, The doing Good to others. St. *Paul* doth value the Good of others to that degree, that he ballances the Peoples Need and Profit with and against his own great Gain and Comfort.

But we are invited by this solemn Occasion to the words of our Text, *To die is Gain.* These few words contain a short Breviate, yet have a tendency to a twofold Estate, and may be divided into

two Parts. *To die*, relates to an Estate Mutable and Mortal. *Is Gain*, respects an Estate Immortal and Eternal. Our Author is *St. Paul*, a worthy Messenger of the Gospel; and our Brother now Deceased was a Minister and Servant of Christ. Considering these few words with the Scope of the Place, it gives us an occasion to conclude upon this Doctrinal Observation; namely,

When the Lord calls his Ministers to their long home, it's the Peoples Loss, but the Ministers great Gain.

Godliness with Contentment is great Gain, 1 Tim. 6. 6. In which Doctrine I am consonant to the Wiseman Solomon, that eminent Author, who was both a Prince and Preacher, *Eccles. 12. Because Man goes to his long Home, and the Mourners go about the Streets. Then shall the Dust return to the Earth as it was, and the Spirit shall return to God who gave it.* And *St. Paul* in this first of the *Philippians*, verse 23. discovers his Intent; *Having a desire to depart, and to be with Christ, which is much and far better.* And as it may be read, *which is best of all*: this his desiring to be with Christ could not be in the Grave, for Christ is not there. If he so much desires Christ's Presence, it must be where Christ is in Residence; according as *St. Paul* words it in another Place, where he rather desires to be absent from the Body, that he might be present with the Lord. Soul and Body must part for a Time, and go to their Places; and afterwards shall be reunited again: *The Lord shall change our vile Body, that it may be fashioned like unto his glorious Body: And so shall we ever be with the Lord.* In order to the further Probation and Confirmation of this Doctrine, namely, *When the Lord calls his Ministers to their long Home, that it's the Peoples great Loss, and the Ministers great Gain*, I have three things to shew;

First, That the Lord hath been pleased of late, to call some of his Eminent Ministers to their long Home.

Secondly, That it's the Peoples great Loss.

Thirdly, That it's Christ's Ministers great Gain.

First, To prove the Lord hath called some of his Ambassadors and publick Ministers by Death to their Graves, even to the House appointed for all Living: they have done their Work, ended their Days, and are laid down to sleep in their Graves; they are gone to rest, put off their Tabernacles, and fallen asleep with their Fathers,
and

and there are to remain until the Morning of the Resurrection. Besides, we our selves are Eye and Ear-witnesses, and have now a Spectacle of Mortality before our Eyes, besides those many Elegies set forth and published by several of our faithful Friends, wherein they have given us the Time of their Departures, and the Names of the Persons, even several worthy Men, eminent for Parts, painful in their Labours, very useful in their respective Places, and very Instrumental and Successful in their Indeavours; which have been lately taken from us both in the City and Country; and as we know it is our great Loss, so we believe it is their great Gain. And so much shall be spoken touching the first thing.

Secondly, To demonstrate the Peoples great Loss. Christ's Ministers are called Ambassadors, sent forth by their great Sovereign Lord and Master, to treat with Sinners and disloyal Persons touching Peace and Reconciliation between God and their precious Souls, as saith St. Paul, *I am an Ambassador in Christ's stead, to beseech you to be reconciled to God.* Now when the Lord calls his Ambassadors Home, it's a great Loss to the People, and a sign God hath a Controversy with them, for not regarding, and not embracing his Messengers, who were sent forth for the good of their precious Souls. When Princes call home their Ambassadors, it's a sign they intend War with the Inhabitants: let us bring it home to our own Conditions.

1. Christ's Ministers are called Pastors or Shepherds, to feed and rule *the Church of God which he hath purchased with his own Blood.* Now when a good Shepherd is taken from his Flock, the Sheep are at a great Loss, and are apt to scatter and wander like Sheep without a Shepherd, and are liable to manifold Dangers and Damages, and very subject to feed in unwholesome Pastures; that instead of fatning them, do infect and corrupt them. As this is true Temporally, so it's true Spiritually: let Christ's little Flock have a care of themselves, and look diligently to their precious Souls.

2. Christ's Ministers are Stewards in God's Family here on the Earth, and are intrusted to make Provision for their Souls that are of his Family, and to give the Household their portions of Meat in due Season, and to direct all in the Household into their respective Duties, and to be diligent and faithful in their several Places and Employments. Now when a faithful Steward comes to die, it's a great loss to such a Family: thus it is when the Vessel is broken that
used

used to hold and impart to them Spiritual Provisions and Heavenly Treasures, and the Conduits pulled down which used to run living Waters for the Benefit of the Household of God, in order to the Refreshing and Satisfying of their hungry and thirsty Souls.

3. Christ's Ministers are Watchmen, and watch for the Peoples Souls, even to give them warning of approaching Dangers by the World, the Flesh, and the Devil, their Souls grand Enemies. These are our greatest Dangers, and our worst Adversaries, that make War and fight against our Souls; and to exhort them to take their spiritual Weapons into their Hands, and like good Souldiers of Christ stand up in the Defence of their precious Souls. Now when the Watchman is taken away that should give warning of the present Dangers, and incourage in their Souls Welfare, it's a very great Damage, and a dangerous Loss to Christians, and to Christian Souldiers, and may expose them to the Hazard of being taken Captive by merciless Enemies.

4. Christ's Ministers are Guides to the Peoples Souls, which is a far greater Charge than to be a guide to Bodies, even to guide the People in their Journey through the Wilderness of this World, to their Heavenly Country. Now to lose a faithful Guide is a great Loss to Travellers, and especially in Wilderness-way, and where are ignorant People which cannot direct them the right Way; and besides there are many false Guides which will misdirect even out of the Path that leads to everlasting Life. By all that we have said upon the whole Matter, a true and faithful Guide is very precious, and the Loss of him is a very great Loss; yet nevertheless tho we ought to lay these things to Heart, and sensibly to mourn and lament our great Loss, yet so as to reserve Faith and Hope in God, that he will be pleased upon our unfeigned Contrition, to pardon our Trespases, in not duly valuing such eminent and worthy Instruments, while we did enjoy them, but to be made to prize them in the loss and want of them. We know our God is able to raise up more in their Places, to fill up the Numbers, make up the Breaches, repair our Losses, how, by whom, and whensoever he pleases:

Thirdly, To die is a faithful Minister's great Gain; he is the most provident Man that makes a Profit by his Life, and a Gain at his Death, whether he be a true Minister or true Believer. This Gain or great Advantage, consists of two general Parts.

First;

First ; A Release and Discharge from all Labours and Miseries.
Secondly ; An Entrance and Possession of all Happines and Felicities. He that departs this World, either Christ's Faithful Minister, or a true Believer, even that dies in the Faith of Christ, and so in the Lord, that Man is pronounced to be for ever blessed.

First ; A Release and Freedom from all Labour and Miseries. He is wholly discharged from all further Exercise of that great Function and Ministry, and the great Care and Pains that is required in the faithful Discharge of that weighty Office and Trust, as the Steward of Christ ; in watching for, and guiding of precious Souls in maintaining and defending the Truth and true Faith, and contending against its Opposers and Adversaries. The Apostle calls it a Warring in Christ's Cause, and a Contending and Fighting for the Faith of Jesus.

2. Death releaseth Christ's Ministers and other Christians from that inward War and Combate, which Christ's ministring Servants and others meet withal within themselves, as this same Apostle speaks of a *Law in his Members that wars against the Law of his Mind, that brings him into Captivity to the Law of Sin, and Death* ; and in another place, saith, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh, so that ye cannot do the things ye would.* And St. Peter exhorts Christians to abstain from *fleshy Lusts which war and fight against the Soul.* Now he that's past the dying Hour is wholly delivered and acquitted from this inward and dangerous War.

3. The Dead that die in the Lord, are also freed from the Danger and Perplexities of evil Times, and also from the noise and dread of troublesome and perillous Days, and from the Hands of cruel Oppressors, which we that are alive are yet subject to ; and Ministers especially. If any Change be that Christians must suffer, they will aim chiefly at the Leaders and Ministers : and as St. Paul speaks, *That my Bonds in Christ, or for Christ, are manifest in all the Palace, and in all other places ; but they which have past through Death, are past all the Troubles and Calamities of this Life, and also from the Dread and Danger of the second Death.*

4. There are many Diseases and manifold Temptations that we that are yet alive are liable to, both of Body and Mind, and many Aches, and Pains, and Sickneses of Body, and sometimes grievous Torments, so that the Parties rather desire Death than Life ; and great Affliction many bear and endure, in respect of their Families

Families and Relations, by reason of unnatural and miscarrying Children, and treacherous Neighbours, and sometimes false Brethren; all which makes good that old Saying, That this is a World of Affliction: all which Adversities they are wholly delivered and freed from, who are called away by Death, who have put off their Tabernacles, and are laid down to sleep in their Graves.

9. There is yet another War or Fight of Affliction to encounter with, Death, called the King of Terrors, and a Terror to Kings and others. The Life of Christians is a Life of Wars; we that are yet alive know not what it is to die: as the wise Man *Solomon* speaks, There's no Man hath Power over the Spirit to retain the Spirit, *Ecclef. 3. 21.* neither hath he Power over Death; and there is no Discharge in that War, which War ends all Wars: yet to a faithful Minister or true Believer, Death, as one observes, is the last end of all Troubles, Wars and Sorrows; the Bed of all Rest, the Gate of Gladness, the Port of Paradise, the Haven of heavenly Happiness, the Harbour from all Misery, and the Entrance to all Felicity. And so we are brought upon the second general Part of a dying Man's great Advantage and everlasting Gain: as *St. Paul* declares where he would be, and whither he would go, saying, *I desire to depart and to be with Christ, which is much and far better, or which is best of all.*

(1.) In respect of that glorious Society and blessed Company, it may be called inestimable Felicity; because the Saints shall enjoy the Presence of the Blessed Trinity, where we shall have the Presence of an innumerable Company of blessed Angels. Here in this lower World we have many bad Neighbours; some deceitful and hypocritical; and some covetous; and some treacherous; others professing they know God, but in Works deny him; having a Form of Godliness, but deny the Power. These are some of those provoking Crimes that bring upon us dangerous and perillous Times; but in the Heavens above there is no room or place for such unworthy Guests, but our fellowship and Companions will be the heavenly Host of Saints and Angels, adorned with Purity and Innocency, which shall be then and there our Society.

(2.) In respect of Pleasure Heaven is truly called Paradise, where is fulness of Pleasure and all pleasant things whatsoever, more than Heart can wish or Tongue express; *Eye hath not seen, Ear heard, neither hath it entered into the Heart of Man, the things God hath prepared for*

for them that love him. The Pleasures of this World, which take the Affections, and carry away the Hearts of the Children of Men, are poor Trifles, little inconsiderable Things, even momentary, transitory, mixt with a great measure of Troubles and Perplexities, short, uncertain and fading, and we subject to be taken from them, or they from us: But the Pleasures that are to be enjoyed in the other World, are without Changes, without Tears, without mixture of Calamities, unwordable Pleasures, certain in their Ljoyments, perpetual for continuance. But I want Words to declare the vast difference between this and the next World's Pleasures.

(3.) In respect of Honours. Another thing this World seek so much for, and press so hard after, and expose themselves to such Hazards to accomplish, is this World's Honour: yet when all is done, Honour is but a fading Thing, very mutable and uncertain, in Honour to day, and Dishonour to morrow. We have lived to experience the Truth of this Point in our own Days and Times: but the Honours that are above in the next World, as they are more excellent, so they are more certain and permanent; we shall be right Heirs of Heaven, Joint Heirs with Christ, even Kings and Priests, and shall rule and reign with Christ; they shall have given them *a white Stone, and a new Name*, even Tokens of Favour and Honour, *which no Man knows*, saving the Possessor; Christ's true Pastors, and faithful Ministers, and true Believers, shall, when the chief Shepherd shall appear, *receive a Crown of Glory*, and Honour, and Dignity, that never fades away. When we have all said what we can, a Man may sooner tell what is not in Heaven, than give an Account of the Joys and Dignities enjoyed in Heaven. We may say as the Queen of Sheba said of Solomon's Renown, *one half was not told of his Honour and Fame, here is a greater than Solomon*, a King of more glorious renown, who only can give the Possession of that glorious Crown and everlasting Kingdom.

(4.) In respect of Treasures. The Treasures of this World are but perishing things at most, and uncertain at best, and last but for a short time; and we are prohibited by our Sovereign Lord, to lay up Treasure in this present World, because it may be corrupted and stoll'n from us; but to lay up Treasure in Heaven, where there is no Corruption, no danger of Thieves that it should be stollen: And as it is far better Treasure, so it is far more safe and secure, even out of the reach of all Enemies, and out of fear of all Dangers.

gers. This heavenly Reward is so great, as it cannot be numbred ; so precious, as it cannot be valued ; so glorious, as it cannot be uttered ; and so lasting, as it cannot be ended. When the Hebrew Christians suffered the loss of their Goods, they comforted themselves in this Knowledge, That in Heaven they had a better and more enduring Substance.

There are four things that heavenly Things far excel and transcend earthly Things in.

1. In Quality.
2. In Quantity.
3. In Certainty.
4. In Perpetuity.

1. In respect of Quality, the Nature Divine, Spiritual, and Holy; Heavenly, not perishing, but Everlasting.

2. In respect of the Quantity, Invaluable, Unmeasurable, Incomparable, more Excellent, more Abundant, more Famous, Unexpressible and Glorious. If *St. Paul* that hath been there, and hath had a sight of that Glorious Place, *And heard words unspeakable, which is not lawful nor possible to be uttered*, 2 Cor. 12. 4. How should we that are so many Degrees inferior to *St. Paul*, declare the Excellency and unwordable Glory of these unmeasurable Riches, and unparallel'd Treasures, and everlasting Felicities?

3. In respect of the Certainty, for which Blessed Estate we have Heavens Security ; for God hath said, *I will never leave thee nor forsake thee, my Grace is sufficient for thee* ; and as the Lord hath prepared a Crown and Kingdom for his dear Children, so he will keep them by his Power through Faith unto this Salvation, even guide them by his Spirit, and guard them by his Angels, until they are brought into full possession. All things here are mutable, uncertain and changeable ; but in Heaven all things are stable, unchangeable, unmoveable, and unalterable ; and all the Mirth and Melody enjoyed there, shall be certain, immutable, and eternal.

4. In respect of Perpetuity. The best Things we can possess in this lower and troublesome World, are but perishing, and in a short time come to a Period, and may be concluded to be but *vainity and vexation of Spirit* ; but the precious Things enjoyed above in the next World, are perpetual, even an *Inheritance Immortal, that fades*

not

not away. This fills up the Measure of the Saints great Joy, that their Happiness is not transitory, but abides to all Eternity, where there is matchless and endless Bliss and Felicity, and Crowns of never-ending Glory.

Having now done with the Probation and Confirmation of the Doctrine, I will now proceed to improve the Point, by way of Use and Application.

First; A Use of Examination. How much it doth concern us to look into the Cause why so many worthy Instruments and eminent Ministers have been called Home, and lately taken away from us, that were so useful amongst us, both to our selves and others. We are to try this Cause in our own private Courts, and to examine seriously in our selves whether we have not contributed to the Causes of these great Losses; for doubtless there is a Cause why it is thus with us; and whether for our great Unworthiness these great Blessings are not taken from us; whether we prized such precious Instruments while we reaped Benefit by them, that the Lord should be pleased to make us know the Worth of them, and the Privilege we enjoyed by them in the loss and want of them; whether we did esteem them highly for their Work's sake; whether they did not labour under some Discouragements, for want of the good Countenance and just Encouragements of such as have Benefit by their painful Labours; whether we paid those due Respects, and gave that double Honour to them, that so diligently and faithfully laboured in the Word and Doctrine; and whether God Almighty hath not now removed them, because those that gained Good by them have too much underprized them, and have not truly and sensibly valued them, neither have been really thankful to God for them, being publick and general Helps for the enlightning and establishing of professing Christians, and for the instructing and converting Sinners in the Neighbourhood and Nation.

2ly; To examine whether we have considered the Greatness of the Loss we and others have sustained, now such needful Helps are removed; whether we have enquired of the Lord wherefore he contends with us, and seems to be displeased and angry with us; and to examine whether we have been really sensible and truly sorrowful for so great a Loss. When the Prophet *Samuel* died, the People of *Israel* assembled together and lamented him; and when

devout Men carried the Martyr *Stephen* to his Burial, there was great Lamentation. And in *Isa. 57. 1.* the Prophet makes a great Complaint, *That the Righteous perish, and none lays it to heart; and merciful Men are taken away, and none considers that the Righteous are taken away from the Evil to come.* If that were my Business, I should not doubt to give many Signs of the approach of evil Times, and this may be one: Whether this be not Heart-work, and whether we have laid these things to heart; whether we cried out with *David*, *Help, Lord, for the faithful fail amongst Men;* and to consider what great Cause we have to be humbled, and to grieve and mourn for so great a Breach, and the loss of so many worthy Instruments, who were useful in their places both to the Good of Mens Souls and Bodies; surely we may truly say, we were not worthy of them: we should enquire whether we have begged God's Pardon for the Iniquity of our holy Things, and underprizing Gospel-means, and the loss of so many Gospel-Ministers.

3ly; To examine and consider how far it may concern us with Relation to those of Christ's ministring Servants in being, and yet on this side their Graves: If we have made any Reflection upon our selves of any Default in us touching those already called to their long Homes; and whether the consideration thereof should not be an Argument to perswade us, and a Motive to move us to prize them the more, which the Lord doth yet lend us to be Helps to us in our Souls Affairs. We can discern a Dearth when it's coming upon us in Temporals, but whose Eyes are open to foresee a Danger coming upon us in our Souls Concernments? There are great Complaints already in many places for want of Gospel-Instruments; we may entertain a fear of an approaching Famine, not only of Bread and Water, but hearing the Word spoken, because of our not prizing the Fulness, and improving the Plenty of the Means of Grace. But let us be wise, and discharge our Christian Obligations to the Lord's faithful Labourers, lest the Neglect should cry in the Ears of the Lord of Sabbaths; and endeavour to make the Burden of their Office more easy and comfortable to them, and esteem them highly for their Work's sake, that they may cheerfully discharge their Duties in all their respective Places, that they may give a good Account of the Peoples Souls in the great Day of Accounts; that they may do it with Joy, and not with Grief, for that is unprofitable for the People, and may amount to an Obstruction in their giving up their own Accounts. There's a double

double Duty from Christians to their Ministers, *obey and submit*; obey their Sermons, and submit to their Censures; obey their Doctrine, and submit to their Discipline: It is also the Duty of Christ's Churches to pray for their Ministers; that God would make them able Ministers of the New Testament; that he would be pleased to augment and increase their Gifts and Graces, and give them a double Portion of his Spirit, that they may preach seasonable, searching, and sound Doctrine, that may be profitable, wholesome and healthful to their precious Souls; and that the Lord would give them Utterance, strengthen their Memories, preserve them from Temptations, and that they may be delivered from unreasonable Mens Hands.

47; To examine and consider whether there is not some Obligation remaining that respects Christ's Churches, with relation to a Succession of Ministers, to pray that God would be pleased to gift, qualify, raise up and appoint more able Ministers, and thrust forth more faithful and effectual Labourers in the Work of the Gospel, that may be powerful Instruments to convert Sinners, and to regulate, unite and establish Christian Societies. The Lord, our Sovereign Lord and Master, hath given a particular Charge to his Disciples to pray to the Lord of the Harvest to send forth Labourers into his Harvest. The Lord observing the People scattered as Sheep, without a Shepherd, he was moved with Compassion; he appoints his Followers to make Prayers and Addresses, and furnishes them with Arguments, that is, the greatness of the Harvest, and the fewness of the Labourers, *Mat. 9. 36, 37.* And it being our Condition even at this Time, methinks we should have Compassion in some measure, like our dread Sovereign, to consider the present Need and Want of painful Labourers, about the present Gospel-Work in these Days: surely it was never more needful, proper and seasonable to put up, as Duty binds us, and our great Occasions oblige us, to be fervent and constant with God in our humble Addresses at the Throne of Grace, to beg a Supply of Gospel Ministers, in order to the repairing our great Losses.

The Arguments in the Text may sensibly and truly be exprest, *The Harvest is very great, and the Gospel Labourers very few*; for it would be great pity God's People and others should want good Labourers for the neglect of the Churches earnest Prayers. We use to say, *That Man that is for a general Good, is the best Common-Wealth's Man*: So we may say, That Christian that is the most generally spirited

spirited for the good of precious Souls, is the best Christian; that is, he is most like to his Lord and Master Christ in Pity and Compassion: And so in the discharge of our own Duties we shall give and leave a good Example to others.

Now a Sermon is not effectually heard, until it is pondered, proved and practised; *Be ye doers, and not only hearers*, for so we may deceive our own Souls. God hath joined Hearing and Doing together; *That which God hath joined together, let no Man put asunder*. One asking another if the Sermon was done? He answered, The Preacher hath done speaking for this Time, but the Sermon is not done, until the Hearers have practised what hath been preached; As St. James speaks, *He that is not a forgetful Hearer, but a Doer of the Word, that's the Man that shall be blest in his Deeds*.

Secondly; A Use of Information, to inform and acquaint our selves with our selves: to know our selves, is a great piece of Knowledge. Touching the Point in Question, to apply it in particular, in a wise and serious consideration of our latter End, the Text saith, *To die*: St. Paul this great Ambassador, must die; he rather desires it than fears it; he knows he must pass through Death, in order to obtain Everlasting Life: We are all dying Men, and are all under that Sentence, *In dying thou shalt die*.

There are three things wherein we ought to be informed, and are very necessary to be considered.

1. What we are.
2. What we do.
3. Whither we go.

1. What we are; all dying Men, subject to Mortality. *The Prophets, where are they? do they live for ever?* The Apostles of Christ, what were they but mortal Men, gone to their long Home? The faithful and painful Ministers of late Years, where are they? Called Home, and fallen asleep in their Graves; we are all mortal. *Earth, Earth, Earth, hear the Word of the Lord*: Earth we were, Earth we are, and Earth we shall be. *It is appointed for Men once to die*, or a Change which is equivalent to Death: And as Job speaks, *All my appointed Time will I wait until my Change come*. Death makes the greatest Change of all Changes; 'tis the wicked Man's Shipwreck

wrack unto Everlasting Misery, but the godly Man's Rest and Harbour to Everlasting Felicity. We had need always to be put in remembrance, as King *Philip* was, who had a Child come every Morning to his Chamber-Door, and cried to him with a loud Voice, saying, *Philip, thou art a Man mortal*; and he went not out of his Chamber till the Child had thrice spoken those words. And as another said near his dying Hour, *I remembered to prepare all things necessary for this Life, but I quite forgot to make preparation for Death.* Let us endeavour so to live to die, that we may so die to live with Christ eternally.

2. What we do, or what we are doing, whether we be doing our own Wills, the Wills of Men, or the Will of God; whether we have considered the End of our Beings, or for what End we are placed for a time in this World. It would be great pity if we should come into the World, and should return again out of the World, and yet should not answer the Ends for which we have our Beings in the World.

The Ends are three;

- (1.) To glorify God.
- (2.) The Good of our Souls.
- (3.) The Good of others.

(1.) To glorify God. 'Tis the End of our Creation and Redemption: *We are bought with a dear Price; we are therefore to glorify God in our Bodies and Spirits*; For we are not at our own dispose, but we are God's by right of Purchase. We ought always to live to his Praise, who died to bring us to everlasting Happiness; for all the Time we have lived and not answered this great End, we have lived like dead Men in the World: *You hath he quickned who are dead in Trespasses*, Ephes. 2. 1. Let the Dead bury the Dead: Persons are reckoned dead, until they come to live to God. Some reckon their Days, and date their Years, not from their natural Birth, but from their new Birth; not by Generation, but by Regeneration, from the time the Lord hath quickned them by his Power and Grace, to live a New-birth Life to his Glory and Praise, and so come to live to answer the chief End of being placed in this World.

(2.) Another End of our being placed for a time in this World, is to take diligent care of our precious and immortal Souls; even to take care for their Health and Wealth, and to look out for wholesome and

and sound Nutriment for the Soul. *Man lives not by Bread only, but by every Word that proceeds out of the Mouth of God*: For God hath provided in his Word plenty and variety of Soul's-Food, and sincere Milk, healthful Bread, and wholesome Meat and Drink; but it is our part to desire it, and to use the Means to obtain it and possess it, and to feed and feast our Souls with these heavenly Provisions.

2/3 To take care of our Souls Ornament, and that they may be suitably clad and adorned, as becomes the Children of our Father which is in Heaven; and to exercise Faith, that we may be clothed with the Robes of Christ's Righteousness, and to put on the Wedding Garment to be ready against the Bridegroom comes; and be clothed with Humility and Piety, which are beautiful Ornaments in the sight of God, good Examples to our Christian Brethren, and it will also recommend Religion to the Neighbourhood and Nation.

3/3 To take care for our Souls Peace, Quietness, and Contentment, and always to wait upon that Means to which the Lord hath promised Peace and Rest to our Souls. True Peace is the first Fruits of Heaven upon Earth. The Kingdom of Heaven consists not in Meats and Drinks, but Righteousness and Peace, and Joy in the Holy Ghost. This is Meat and Drink which the World knows not of, that which Men can neither give to us, nor take from us: This is that Peace which passeth all Understanding; this Tranquillity will give Comfort in the Time of Life, and Consolation at the Hour of Death; for indeed, to say the Truth, it is Heaven upon Earth.

4/3 To take diligent care for our Souls Preferment; our precious Souls are our best Treasure, and ought always to be our chiefest Care; and always to take good heed we make not Prisons of our Bodies, to restrain the Liberties of our Souls, whose Nature is to prefer heavenly Affairs above and before earthly Things: our doing Good, and our laying out for God in this present World, is a laying up for our selves Treasures above in Heaven, even a laying up in Store against the Time to come: And this is our greatest Prudence, and our chiefest Providence, when we lay up Treasure against the next Change, when we so serve God as to endeavour to obtain an Interest in the next World.

3. Whither we are going; whether we are going the Way that leads to Destruction, or the Way that leads to Life Everlasting.
Our

Our blessed Saviour hath given us an Account of two Ways in the 7th of *Matthew*, and marks them out by several Notes for our better Direction and Observation; as *the wide Gate*, and *the strait Gate*; *the broad Way*, and *the narrow Way*; by *many that go the broad Way*, and *few that go the narrow Way*. That Way that leads to Destruction hath these three Marks, A wide Gate, a broad Way, and this Way leads to Destruction; and many there be that fall therein, which is by fleshly Generation. The Way that leads to Life hath these three Marks, A strait Gate, a narrow Way, and this leads to Life Everlasting; yet few there be that find it. This is the Way of Regeneration, or the being born again; and our Saviour of blessed Memory, who hath merited a Kingdom for his Disciples and others, and also in his great Compassion to their Souls, would not have them lose their Way in this Wilderness-world, but seriously observe his Marks and Directions, and strive to enter in at the strait Gate, and keep the narrow Way, which will lead them to the purchased Possession. Some may conceit themselves, and depend upon false Rests, and think to do as the most do, is most safe; but the fewest in number are the most like to be in the right Path, which is most safe, because it leads to Everlasting Life.

A third Use may be of Exhortation. There is one thing more to be considered by every one that expects an Interest in this great Gain. 'Tis appointed for Men, or all Men, once to die; so after Death comes Judgment, as *St. Paul* includes himself, saying, *We must all appear before the Judgment Seat of Christ, to receive according to what we have done in the Body, whether it be good or bad*. Every one must give an Account of himself to God; it therefore doth highly concern every Mortal Man, because no Man hath the certainty of his Life, no not for a moment, to be considering and preparing for Death and Judgment: And it may concern and become every dying Man, to do as the poor Prisoners oft-times do, who hold a private Sessions among themselves, before the general Assizes comes, and so try every Man's Cause after the Rule of the Country's Laws, and so come to discern and understand whose Cause will hold and stand before the Judges of the Land.

Let us be exhorted to take Counsel and be wise; let every Man judg himself while he hath time, before the evil Days come of Sickness and Sorrows, decays of Strength and Capacities, wherein we shall say, *We have no pleasure in them*. Let every Man judg himself,

himself, keep Court, try his own Cause, call in Evidence, and do Justice; *For if we would judge our selves, we should not be judged of the Lord, nor condemned with the World.* Let us take heed of surfeiting our selves with this World's Cares, and the Day of Death and Judgment come upon us unawares; but let us watch and pray, and prepare our selves against that Day, that our Lives may be consonant to Gospel-Laws, that when the time shall come we may stand before the Son of Man.

Let us judge therefore our selves, especially in three things, which are comprehensive of the Substance of our preparative Affairs; and doubtless it doth concern every Man that hopes to obtain this great Gain.

1. Let us be exhorted to prove our own selves, whether we have the new Birth, and the inward Work of Regeneration.
2. To prove whether we do visibly profess and practise the true Christian Religion.
3. Whether we do adorn the true Profession with a blameless Life, and a good Conversation.

1. Whether we can and do experience the real Work of Conversion and Renovation; whether we are born again, and Christ be formed in us; whether we are *changed into the same Image of the Lord; even as by the Spirit of the Lord: Whether we are renewed in the Spirit of our Mind: Whether we are new Creatures, and all things are become new; or as the Greek, of the new Creation.* The Lord new makes, or creates anew the inward Parts of Man, and sanctifies and qualifies him for his Worship and Service here, and fits and prepares him for his great Reward hereafter; and when God is pleased to call these to their long Home, to die is their great Gain.

2. Whether we do visibly profess and practise the true Christian Religion in Heart and Form, consonant to the true Pattern, and agreeable to the first Institution given forth by our Lord and Sovereign, both in respect of Doctrine and Discipline; and in all things to observe due Order and right Government, consonant to the Rules of the New Testament; and let all that bear the Name of Christ's Ministers, take heed of the Hypocrisy of the Pharisees. Our Saviour having a Prospect into their Hearts, as well as their Lives, calls them *Hypocrites*, saying, *You honour me with your Lips, but your Hearts are far from me*, Mark 7. 6. A People may be very zealous

lous in their Religion, and yet may worship Christ in vain; as our Lord and Master hath not only expressed, but he hath also explained it, *ver. 7.* saying, *In vain do ye worship me, teaching for Doctrines Mens Commandments.* You lay aside and reject the Precepts and Constitutions of God, that ye may keep your own Traditions, and Constitutions; but every good Christian ought to do directly contrary to such Pharisaical Men, even to lay aside and reject Mens Traditions and Constitutions, that we may keep and practise the Lord's Precepts and Appointments, as the wise Man *Solomon*, who gives us a Breviat of the whole Duty of Man, not the Invention of Man, but the whole Duty of Man: What's that? *Fear God and keep his, the Lord's, Commandments;* for God will bring every Work and Religion into judgment, with every secret thing, whether it be Good, or whether it be Evil. And in the *2d* of the *Romans*, *In that Day when God will judg the Secrets of Men according to the Gospel.* We that live under the Gospel, must be judged by the Gospel: Then will the Lord awaken People out of their secret Conceits and false Rests, in their keeping their Sins, and neglecting their Duties, depending upon humane Witsdoms, humane Powers, greatness of Numbers, and the Footsteps of their Forefathers: But they that would worship God acceptably, must worship the only true God with right Matter, and after a true Manner, with an upright and true Heart, and to a right and true end, for such only shall be accepted and commended, approved and rewarded.

3. Whether we do adorn the true Christian Profession, by a blameless Life and good Conversation; as *St. Paul* speaks in this Chapter, *Only let your Conversation be as becomes the Gospel of Christ:* wherein *St. Paul* explains what it is as becomes the Gospel, even to preserve a Charity and Unity of Minds among themselves, and to stand in one Spirit, striving and fighting together for the Faith of the Gospel; keeping Gospel-Orders, as good spiritual Souldiers, under their Captain Christ Jesus; fervent Supplications, sound Instructions, Christian Union, and a Gospel-Conversation: all which being met together, preach inviting Lessons, and powerful Lectures to the Neighbourhood and Nation, and which is the ornamental Part of Christian Religion; which is much wanting in those that are of the true Profession. A good Life and Conversation may be very useful in a threefold respect.

1. In well-doing, and by an honest Conversation, we shall put to silence the Ignorance of foolish Men.

2. By a blameless Life, and good Conversation and good Works, which when others shall behold in them, may move them to glorify God in the Day of their Visitation.

3. St. *Peter* doth intimate, That a good Conversation was more powerful to win Souls than Doctrine; saying, If any Man will not obey the Word, *he may without the Word be won by a good Conversation.* But St. *Paul* is transported to a higher Region, saying, *Our Conversation is in Heaven:* Tho he lived among earthly Inhabitants, yet his Heart and Affections were among the Heavenly Citizens, his dear Relations, his choice Delights, and his chief Treasures.

Having now concluded upon this more private Judgment, I would add a few words touching a more visible and publick Judgment: One speaking of Judgment, on *Matth. 27. 19.* saith, The Original signifies a *Tribunal*, or a place of one speaking in a Sermon, or Judgment: And not unlike, because such an Assembly may be called a *Spiritual Court*, to try Spiritual Causes; even to examine and prove whether we be in the Faith of Jesus, and to try our Evidences, and what Title and Interest we have to the present Promises, to spiritual Privileges, and Covenant and Soul- blessings; and to make judgment of our Right and Assurances we have in our selves, in order to obtain and possess Celestial and Eternal Benedictions, also to exercise right Discipline in our Congregations; and also in our Families, without any knowing of Faces, regard to Relations, favouring Causes, or respecting of Persons; to execute true Judgment with that Justice and Equity in our petty Sessions, as may be approved by that great and just Judge of the World at the last Judgment Day and general Assizes; and when we hear these things in our Ears, and the Word sounding like a Trumpet, let it put us in mind to prepare for Death and Judgment: And so much of this more visible Judgment.

Lastly; To touch a little of the last and general Day of Judgment, having said something of a more private exercise of Judgment, and also a more visible judging our selves in our Congregational Assemblies, and in our own Families: I would also humbly enquire into the Methods and Proceedings of the great Judge of the World at the general Day of Judgment. Let us consider a little of five things.

1. Who is Judge. 2. Who he will judge. 3. What he will judge. 4. By what Rule he will judge. 5. What is the Nature of the Sentence of the last Judgment.

1. Who

1. Who is Judg. The Judg is our Lord Jesus Christ, whom God hath ordained to *judg the World in Righteousness*; and in that Day to *judg the Secrets of Men by Jesus Christ according to the Gospel*: *We must all appear before the Judgment-Seat of Christ.*

2. Who he will judg; All Men: *We must all appear*, saith St. Paul, *before the Lord, Judg of the World*; for every Man must give Account of himself to God. And as St. Jude speaks, *Behold, the Lord comes with ten thousands of his Saints to execute Judgment upon all, and to convince all that are ungodly among them, of all their hard Speeches which ungodly Men have spoken against them.*

3. What it is he will judg; He will judg the Thoughts; and for every idle Word, for omission of Duties, for commission of Evils; he will judg every secret thing, whether it be Good or Evil, known or unknown, in Heart or Life; whether in Ignorance, or against Knowledge; whether Moral, or against Gospel; whether against the Lord, or against the People of God, or against such as know not God; whether abetting with others, and being partakers of other Mens Sins, or giving Counsel or Countenance to Sinners.

4. By what Rule he will judg, He will judg according to his Word: *The Words that I speak shall judg you at the last Day.* He will judg according to Righteousness, he will judg according to the Gospel, according to what is written in his Books, and according to every Man's Works: and whether we will be ruled and governed by the Gospel or no, 'tis most certain we shall all be over-ruled and judged by the Gospel; and it is God's Goodness and our Privilege, that the Lord is pleased to reveal in his Word his Methods and Manner of Proceedings; that we may know how to compare our Lives with his Laws, and our Deeds with his Proceeds, and our Practices after the Rule of the Holy Scriptures. Christ is the Author of Salvation to all them that obey him and his Gospel. If Judgment begin at the House of God, what shall be the End of those that obey not the Gospel of God? If the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear? Surely they shall be quite out of Distance, that shall at last be found in Disobedience: And as Jesus is the Saviour of all Men, especially those that believe, so he will come in flaming Fire, rendering Vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ. So that upon the whole matter, we may conclude that it is safe for such as obey the Gospel; but it will fall fearfully, and be dreadful to all such as obey not the Gospel, which is the Rule that shall judg all the People that do or shall live under the Gospel.

Now

Now having taken Inspection into the general Day of Judgment, it will concern and become us to take our Saviour's good Counsel, to prepare and make ready against the time comes, *For the Son of Man comes at an Hour when ye think not*; therefore let us prepare our selves and our Witnesses in order to our Trial before the great Judge at the general Assizes: let the Ministers of Christ prepare for that Day. Brethren, let us consider whether we have discharged the Office of a good and faithful Watchman, giving timely Warnings of approaching Dangers, lest the Peoples Souls should be required at our Hands; as *St. Paul* speaks, saying, *I am pure from the Blood of all Men, for I have not shunned to declare to you all the Counsel of God.* And let us diligently make full proof of the Ministry: I speak to Ministers, and also to all others, to prepare for the great Day of Accounts, and be ready with your Witnesses: True Faith, and sincere Obedience, is for the Soul a good Evidence; a pure and clear Conscience, void of Offence towards God and Men, is another good Witness at that time: All the good Acts and Works of our Lives, which are in God's Books, and are reserved upon Accounts, the great Judge will repeat and accept as a good Evidence at the great Day of the general Assizes. Another great confirming Witness, is the Spirit of God witnessing with our Spirits, that we are the Children of God: such as live in the Faith of Jesus, and so die in the Lord, such are reputed happy, and pronounced for ever blessed; *Yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them,* to evidence for them. When the Judgment Day shall come, their Works are said to follow them, not to go before to merit or purchase Salvation; but we press towards the Reward merited and purchased by a more worthy Person, we are striving and running to obtain and possess what is already merited by our Saviour the Lord Jesus; and so much shall suffice to be spoken touching this Use of Exhortation.

I would touch at two things more and I have done; one Use of *Caution*, and another Use of *Consolation*.

4/7; A Use of *Caution*, Warning, and Christian Admonition. The Point now to be considered, is the Nature of the Sentence of the last Judgment, *Depart ye cursed into everlasting Fire prepared for the Devil and his Angels.* I would do the Office of a Watchman, to give warning of this eminent Danger and dreadful Condition, and to give you

a Friendly Caution, and a Christian Admonition, to consider the fearful Consequence of this dreadful Sentence.

And, first, remember, this last and general Judgment is upon Life and Death, not Natural, but Life and Death Eternal, without any further Appeals or future Revocations. The rich Man in Hell, in that desperate Case, sends warning to his Brethren to avoid coming into that dreadful Place; I can do no less, as a well-wisher to my Friends and Brethren, than admonish them to avoid those dangerous Ways that lead towards such fearful Torments. It's none of my Business to give Sentence, but to give Warning to prevent a most dangerous Consequence. If we would consider seriously, that our Acts and Deeds will follow us to Judgment, it would quicken Men to their Duties, and would prevent many Offences.

(1.) Beware and take heed of all sorts of Idolatry, and the worshipping false Gods, or worshipping the true God in a false manner, or setting up Idols in our Hearts. Let Christ's Ministers and others be warned of teaching for Doctrines Mens Traditions, and setting up their own Constitutions, lest Christ should deter them for Hypocrites, and charge them for vain Worshippers as he did the Pharisees, who in the mean time rejected and laid aside God's Constitutions; and profess they know God, but in Works deny him. And all that do or shall add to, or diminish ought from the true Pattern and Form of sound Doctrine delivered in the Name of Christ our Lord and Sovereign, and all false Worshippers whatsoever, let all these fear the loss of the greatest Gain, and their being sentenced to the greatest Pain, without true Repentance, to prevent so dreadful a Consequence.

(2.) Let all uncharitable and persecuting Persons, and such as have had no kindness for distressed ones in their Afflictions, I mean, Christ's despised Members here in this World; let them take heed of being found guilty of such heinous Crimes, lest the Sentence be pronounced against them, to be condemned and appointed to Eternal Miseries.

(3.) Let all covetous and earthly-minded Persons lay these things to Heart. We have a sort of Men in the World, that if they cannot bring their Interest to Religion, then they will bring Religion to their Interest, and make Divine and Sacred Things strike Sail to serve their By-ends, which is very ignoble amongst Christians. Let all carnal and formal Christians beware, and all Temporisers and Time-servers, all false-hearted, wavering, and double-minded, all slothful

Slothful Persons and Luke-warm Professors, and foolish Virgins that want Oil in their Lamps, and all slothful Servants that have hid and not improved their Talents. Moreover, all secure Persons, all Atheists and disguised Hypocrites, shall be all unmasked, detected, and sentenced: let them fear and dread this severe Judg and dreadful Day of the Lord; *Cursed is every Man that doth the Work of the Lord slothfully, deceitfully, or negligently, without Heart, and without Life, Jer. 48. 10. God is not mocked, what a Man sows, that he shall reap.* All Backsliders and Apostatizers, all painted Sepulchres, dissembling Pharisees, fair without but foul within; Lambs in Apparition, but Wolves in Condition; all Clippers of Heavenly Coin, which is the highest sort of Treason: And all other Offenders not here mentioned, ought timely to fear and prepare for this dreadful Day of Judgment. Let us beware of Delays in these ponderous Things, for we are mortal, and have no lease of our Lives, but bring it into serious remembrance, and trust not to a Death-bed Repentance; as one said, lying upon his dying Bed, "I mourn for this, being inthrall'd, because the World left me before I left the World. Another worthy Friend upon his dying Day said, "Now should I be busy for Eternity, and now I have no Capacity. Our Lives and Capacities being at such great Uncertainties, ought to be a forcible Argument to move us to make use of the present Opportunities to endeavour to make Peace with God before we leave the World. And so much touching this Use of *Cautions*, giving timely Warning, and our Christian and Friendly Admonition; the Lord help to make Application.

Fifthly, and lastly; A Use of *Comfort and Consolation*, and so I have done. Such as die Christ's faithful Ministers, and such as live and die true Believers, to them Death is Gain Immortal and Eternal; yea henceforth saith the Infalible Spirit: which does lead me to observe the Nature of that blessed Sentence, which shall be pronounced in the behalf of the Righteous, when the great Judg and his glorious Train, even his Holy Angels, shall assemble together and judg all Nations: then will our Lord and Sovereign make a new and exact Separation between the Sheep and the Goats; the Sheep on his right Hand, and the Goats on his left Hand: then shall the King say to them on his right Hand, publickly repeating their charitable Deeds, their loving and kind Visits, their Christian and Friendly Entertainments of him, which he counts the same thing, although
it

it was only done to his Brethren : then shall his faithful Ministers, and all true Believers, for ever be pronounced blessed, and shall be invited to come to inherit the Everlasting Kingdom prepared for them from the Foundation of the World : Then shall the Wicked go into Everlasting Pain, but the Righteous to Eternal Advantage and Gain. But this shall suffice.

It may be something may be expected to be spoken touching our Brother departed ; but I am in a strait between two, like *St. Paul* between Life and Death, lest any should think we meet together to praise one another : on the other hand, lest any should think there was nothing worthy of Praise in our deceased Brother, I shall adventure to give some few Notes of him, which I doubt not but here are many Witnesses, if need be, to prove the same for him.

1. He was a Man subject to the like Infirmities and Imperfections as other Men, but we hope (through Grace) they are all buried in the Grave of Oblivion.

2. He was one of Christ's Messengers, a great Traveller about his Lord and Master's Business ; for he had his Lord's Commission, and his Master's blessed Pattern, who when he was upon the Earth, went about doing good : our Brother had the Great Bishop of Souls for his Author, and imitated his Master's Precedent.

3. He was a painful Labourer in Christ's Vineyard, and also in his great Harvest ; it's true, the Harvest is great, and the Labourers few : Christ's Ministers are truly called Labourers, their Care and Labour is great if the Office be discharged as it ought to be ; there is a Labour in Travelling, a Labour in Preaching, a Labour in instructing and convincing Gainfayers, also a Labour in contending for, and defending of the Truth and Faith of our Lord Jesus, and in watching for Souls, that they may give a good Account of their Stewardships.

4. He was a useful and profitable Preacher of God's Word, very plain, and not very long ; he had a good easy Method to be understood, which by the Hearers might the better be remembered, and by Grace practised, and so come under the Promises of being Blessed in their Deeds.

5. He was a skilful defender of the Truth and Faith which he believed and practised, against such as would dispute and contend against it, and was very useful upon that Account in many Places, with divers Persons, upon several Occasions, even with those of

different Opinions, and was instrumental to stop the Mouths of Gainfayers, and to give encouragement to unfettled and weaker Christians; and we hope by that Means, at those several Opportunities, he might move many others to consider and inquire after the good of their Souls.

To conclude all, I would in Faith and Charity on his behalf, read that Text, *I have fought a good Fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge will give me at that Day, and not to me only, but to them also that love his appearing, and wait for his Kingdom.*

Reader, I thought good to advertise thee, that this plain Sermon was delivered in substance as it is here exprest, both in respect of Doctrine, Probation, &c. Yet in writing of it over, there are several Heads added, and certain Particulars enlarged, yet nothing in Contradiction, but consonant to the Subject Matter.

Certain Observations upon Mr. Thomas Ing's Life and Death, who departed this Life in May 1695. about the one and twentieth Year of his Age: Which Particulars were delivered at the End of his Funeral Sermon, and now presented as a Pattern for others imitation.

1. **H**E observed the good Counsel that Solomon gave to his Son; and we hope it was in an acceptable Time, and a good Example to other young Men; *For he remembered his Creator in the Days of his Youth: He was a fruitful Branch in God's House, and zealous for his Truth and Cause.*

2. He led a singular good Life, and was of a blameless Conversation; so that he had gained a good Report, both among his Fellow-Christians, and also among his Neighbours; so that at his Funeral, in the sense of so great a Loss, there was more than ordinary mourning, very many Tears, and great Lamentations, even by such as were not his natural Relations.

3. He hath given Evidence to the World, that he was for a general Good: We count those the best Common-Wealths Men, that are for the universal Benefit of the Nation, and those we repute the best

best Christians, that do promote the greatest Good, which is that of precious Souls.

4. He gave clear proofs of his Charity to poor Christians, which is an essential Part of Christianity, and the best Evidence we can make for our selves, in order to possess everlasting Rewards, which the great Judg will accept and requite at the last Day.

5. He was a sensible Man, touching the publick Affairs of Christ's Churches, and bemoaned the great Loss the Congregations had sustained, through the want of Gospel-Labourers who had been lately taken from us; therefore he said it was the Desire of his Soul, that God would raise up more such eminent and worthy Ministers that might supply their Places.

6. He was a prudent and provident Man; *he honoured God with his Substance, and the first Fruits of his Increase*; and in so doing he *laid up for himself Treasure in Heaven*. Besides, he hath a Stock yet left behind, and a Trade going on still in this World, for the Benefit of others, both in Soul and Body; and *being dead, yet speaketh*, and yet doth Good, though he himself be gone to God.

7. He was faithful and stedfast in the Service of God; he was a favourer and lover of good Men; he was a Pattern of good Works, a good Example to his Fellow-Christians, and a good Light to his Fellow-Creatures: Very courteous and sociable considering his Circumstances, and a worthy Precedent to all young Men, to remember their Creator in due Time, before the evil Days come, when there will be no Pleasure. But to conclude; he having been a Professor of the true Faith in his Life, hath now sealed to it by his Death: Therefore in Hope and Charity we believe of him, that *having fought a good Fight, and finished his Course, and kept the Faith, henceforth there is laid up for him a Crown of Righteousness, which the Righteous Judg will give him at his glorious appearing and Kingdom*.

These are the Particulars, and the Substance of what was declared of this young Man at the latter end of his Funeral Sermon: All which I with the Reader may be directed to a right understanding of, in order to make a Christian and effectual Application.

F I N I S.

